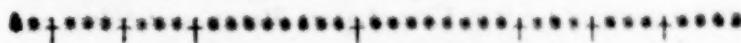




THE Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *England* *Scotland* and *America*.



To be publish'd Weekly.

Saturday APRIL 16. 1743. N^o. 7.

Mr. ROBE's *Narrative* continued.

THERE were *some Disorders* I could not foresee ; but as soon as they appeared, I was careful to destroy them in the Bud, and prevent them in Time to come. Many when they saw the great Fears and Anguish those awakened upon the 16th of *May* were in, concluded, That they were Sinners above all others, and that they had been guilty of *some Sins* more than ordinary, which came now to give them so much Uneasiness. They entertained a *Notion*, that *if they would confess these extraordinary Sins*, it would give *Ease to their Minds, and glorify God*. This was followed with very bad Consequences. One was, that *some* through these Mistakes, attacked *some* of the awakened under their greatest Agonies, and while they knew not what to do ; and exhorted them to confess all their Sins, and tell them what they had done that so vexed them, which might turn to their Ease. *One poor Woman* who was awakened upon the 16th of *May*, but went home without speaking with me, came to be in such Agonies, as her Neighbours were obliged to watch with her all Night ; and she being dealt with as above, acknowledged that she had been guilty of Adultery, with a Man she also named. She had been of an evil Character for Cursing, Scolding, and living Ill with her Husband, but no Body had suspected her being Unchaste. She was brought to me early next Morning. When I heard the Story it gave me great Uneasiness, but there was no

preventing the spreading of it ; it was reported thro' the Neighbourhood by the Morning Light. I heard also of Attempts of the same Kind made upon some others, but without reproachful Consequences. To prevent this for the Time to come, I publickly instructed the whole Congregation, that *they were not bound to confess their secret Sins to any, but unto God*, unless in Case of his bringing them to Light, in his Providence : or in the Case of Wrong and Injury done their Neighbours, where Reparation or Satisfaction should be made, and Brotherly Forgiveness sought : Or in Case of great Vexation of Mind, and want of Advice for Relief about some particular Sin, that they should do it to some Minister or prudent Christian Friend, who would keep it as an inviolable Secret to the Day of Judgment : Discharging at the same Time all to inquire into the secret Sins of their Neighbours, shewing unto them the Evil of it ; And most of all their blazing abroad the secret Faults of their Neighbour, when it could tend to no End but the Reproach of their Neighbour, and the Scandal and Offence of others. This Warning by the LORD's Blessing, prevented any Disorder of this Sort, for the Time to come. There was *another Evil Consequence of this Mistake* ; that many, (tho' all the first awakened were of Blameless Lives, except the foresaid Woman,) imagining, that *they were troubled for some uncommon Sin*, were thereby hardened against Convictions, whilst they knew not *themselves* to be guilty of any Sin more than ordinary. They never reflected upon the Evil of the least Sin, and upon the dreadful Evil of rejecting JESUS CHRIST by Unbelief, worse than the greatest Sin against the Law. These Things were observed to them in Preaching and *private Conference* ; but I am perswaded, that had no great Influence until the LORD was pleased to awaken several of the *young Ones*, of whom they could have no Jealousy, that they had been Sinners above all others. This served effectually to remove the foresaid Stumbling Block : And several came to reason the other Way, that if *such young Ones*, comparatively Innocent, were brought under such deep Concern about their Sin and Misery ; How much Reason had *they* to be affected, let them be ever so free from gross Sins.

THERE were some other Disorders, that were like to arise in this and Neighbouring Congregations that were timeously noticed, rectified or prevented : And the People in this Congregation came willingly under very strict and exact Rules for the Management of this Affair.

What

What made me in every thing to use the more Caution, was, That I was persuaded, the further Progress this blessed Work should make, the greater Opposition would be made to it ; and the more CHRIST should triumph, the more Satan would rage, which I now see come to pass. For Satan seemed to be astonished with the first Appearance at Cambuslang, so as not to know well by what Methods to oppose it ; but now recovers and rallies all his Forces to make Head. The *Seceders* made the most Opposition at the first, and that even in a fainter and wavering Way. But now *Nullidians* of all Sorts are making Head, such as *Arians* who deny the Supreme Deity of our LORD and SAVIOUR, and the Satisfaction he hath given to the Justice of GOD for Elect Sinners : *Arminians* who have never been friendly to the Scripture Doctrine of Justification by Faith alone, without the Works of the Law ; and of the Sinner's Regeneration and Conversion by the supernatural Power of the HOLY GHOST. And last of all those who cry up *Morality* without the Faith and Hope of the Gospel, and that Love to GOD, which is engendered by it ; and so out of a Fondness for *Pagan* Ethicks, and *Philosophick* Institutions, defy our holy Religion. There are strong Presumptions the *Anonymous* Pamphlets so thick now flying are from these Sorts. And no wonder, for the Progress of this Work threatens Shame and Destruction to all their darling *Principles and Practises*.

MILTON's beautiful Representation of *Satan* lying stounded and thoughtless, by his forc'd Fall from Heaven, upon the burning Lake for a while ; but recovering Thought and Contrivance, calling and rallying his Forces to fight against Heaven ; strikes my Mind as expressive of this. And therewith I shall conclude this Article.

He introduceth *Satan* recovered from his Surprise, thus bespeaking *Beelzebub*.

But wherefore let we then our faithful Friends,
The Associates and Copart'ners of our Loss,
Lye thus astonisht on the Oblivious Flood,
And call them not to share with us their Part
In this unhappy Mansion ; or once more
With Rallied Arms to try what may be yet
Regain'd in Heaven, or what more lost in Hell.

To whom *Beelzebub* answers,

G 2

They

They will soon resume
New Courage and revive, though now they lie
Groveling and prostrate on yon Lake of Fire ;
As we ere while, astounded and amazed,
No wonder, fallen such a pernicious Height.

ARTICLE II.

Concerning those FRUITS of this Dispensation, which are General as to the Body of the People.

THE Fruits of this remarkable Out-pouring of the HOLY SPIRIT are either General, extending unto the Body of the People ; or more particular, the Awakening of many to an uneasy Sight of their Sin and Danger, the Conversion of some of those who were visibly awakened, the hopeful Condition of some others of the awakened, and the Reviving and Attainments of former good Christians.

The first of these is the Subject of this Article. Among the Instances of the *good Fruits* of this Work upon the *Generality* of the People, are the *visible Reformation* from many open Sins in their Lives : Particularly *Cursing, Swearing and minced Oaths* too frequent, are laid aside. *Drinking to Excess* is either forborn or much discountenanced. In public occasional Meetings, *edifying Discourse* hath taken the Place of frothy, foolish, censorious, or otherways evil Speaking. Instead of worldly and common Discourse upon the *Lord's Day*, there is that which is Spiritual, and Good to the use of Edifying. There is little of sitting Idle at their Doors, and Vaging in the Streets prophaneley upon the *Lord's Day*, which was too common formerly in the Town of *Kilbyth*. There is a *general Desire* after *publick Ordinances* : and whereas before this I never could prevail with the best to attend the Preaching of the Word upon *Work Days*, and therefore could have no stated *weekly Day* for this ; they now desire it, and the *Generality* of the People frequent it as regularly as upon the *Lord's Day*. The *Worship of GOD* is set up, and daily kept up in *many Families*, who were known intirely to neglect it aforetime. There are *many Societies* erected for *Prayer* in the *Parish*, both of *Old and Young* ; and these not only of Persons who have been awakened at this Time, but of others. Former *Feuds* and *Animosities* are in a great Measure laid aside and forgot. And this hath been the most

most peaceable Summer amongst Neighbours that was ever known in these Bounds. I have heard little or nothing of that *Pilfering* and *Stealing* which was become so frequent and uneasy before this Work began. Yea there have been several Instances of *Restitution*, and some of these shewing Consciences more than ordinary tender. The Change of the Face of our publick *Meetings* for *Worship*, is visible; there were never such Attention and Seriousness to be seen in them as now. The Change of the *Lives* of the Generality to the better, is obseved by every Body who knew the Place. One observing Person in the Congregation, said lately to me, That he was sure, if there was no more, there was *more Morality* among them. It is strange that some who make so much Noise about *Morality*, should be such Enemies to a Work which hath produced so much of it in the Lives of a whole Country-Side.

I subjoin to this *Article* an *Attestation* to the *principal Facts* contained therein, drawn up and subscribed by the *Elders* and *Deacons* of the *Kirk-Session* and some *Heritors* of the Parish, who have Acces to observe the daily Conversation of the People.

ATTESTATION *

By Heritors, Elders and the Bailie of *Kilfylth*.

Rev. Sir,

IN Compliance with your Desire to know what remarkable *Reformation*, and Change we observe, and see upon the outward Behaviour, Lives and Conversations of the People of this Parish; we observe that whereas the Prophaning of the *Holy Sabbath* by idle Discourse, walking abroad in Companies, and sitting about Doors, were the ordinary Practice of Numbers in and about the Town of *Kilfylth*: We now see not only this abandoned, but instead thereof the private and secret Duties of *Prayer* practised, and spiritual and *religious Conversation* prevailing upon all Occasions; especially in coming and going to and from the publick *Ordinances*: and further, that the ordinary and habitual Practice of *Cursing*, *Swearing*, *Drinking to Excess*, *Stealing*, *Cheating*, and *Defrauding*, and all gross *Immoralities* are generally refrained, and several that were ordinarily guilty of such Crimes, now detest and abhor the same. Also *Malice*, *Envy*, *Hatred*, *Strife*, *Contention*, and *Revenge*, are so much decreased, that we have had few or no Instances thereof this Summer. But on the contrary, *Love*, *Peace*,

Peace, forgiving Injuries, and a charitable christian Temper, and Disposition of Mind, now prevail among several of those, who have been most frequently overcome, by those unruly Passions.

There are also Numbers of People who have either wholly or ordinarily neglected *Family Worship*, that now ordinarily practice it, and have more than ordinary *Concern* for the Glory of God, and the good of their own *Souls*.

There are not only a *good many Societies for Prayer* both of *young Ones*, and also of those of *riper Years* set up of late ; but also several using *Endeavours*, and desirous to be admitted, whom formerly no Arguments could prevail with, to join in such Religious and necessary Duties : and many are observed now frequently retiring to *private Places*, for *secret Prayer* upon the *Sabbath-days*, in the interval of public Worship.

The obscene, idle, wicked Conversation, of our Servants, and Daily-labourers, are now much abandoned and forsaken ; serious edifying religious Christian Discourse much practised, which used to be much neglected, especially now in Harvest-time : Written by Mr. John Buchanan, Session-Clerk, and subscribed by the following Elders at Kilsyth, the 5th Day of September, 1742. And likewise the several Heritors here present, do attest the Truth of the same.

Robert Graham of Thomrawer.
John Graham, of Auchinloch.
Alexander Marshall, of Ruchill.
William Patrick, of Oldball.
Walter Kirkwood.
John Buchanan, Clerk,
Alexander Patrick, Elder.
James Remie, Elder.
James Zoull,

Henry Eucor, Elder.
John Forrester, Elder.
John Achie, Elder.
William Adam, Elder.
Mark Scot,
James Ranken,
James Miller,
John Sword,
Andrew Provan,

Kilsyth September 7. 1742.

The above Declaration subscribed at *Kilsyth*, Dated the 5th of *September, 1742.* By *Elders and Heritors*, is likewise attested by me,

John Lapstle, Elder.

Kilsyth,

Kilsyth, September 8. 1742.

I Alexander Forrester, Bailie Deputy of Kilsyth, Do hereby Certify, that so much of the *Spirit of Mildness and Friendship*, prevails amongst the People in this Place, that there hath been no *Pleas* before our *Court* for these *several Months* past: Whereas formerly a great many were brought before me every *Week*.

Alexander Forrester.



[The Rev. Mr. Robe sending his Accounts of the Revival of Religion at *Kilsyth* and the *neighbouring Places* in the *West of SCOTLAND*, to the *Pres* at *Glasgow*, not all at once, but *from Week to Week*, or otherwife, as he could redeem Time to go on with his *Narrative*; it was not finish'd when the last Ship came away. We shall therefore at present leave his Accounts, with the following *Attestation*; which Mr. Robe had indeed inserted between his *Preface* and his *Narrative*: but we chose to defer it to this Place as a suitable *Closure* of this Part of our *History*.]

Attestation by the Rev. Mr. Gillespie, Minister of the Gospel at Carnock.

Having lately been at *Kilsyth*, for sometime, with Pleasure and Thankfulness I did observe, what in my humble Apprehension is a saving *Work* of the **SPIRIT** of **GOD**, upon the Souls of a great many Persons of different Ages, with whom I particularly conversed, brought under concern within these few Months. Their different Exercise as related to me appeared solid, scriptural, and intirely agreeable with the Sentiments of learned judicious *Divines*, whom I have heard treat the Subject of Conversion, or whose Writings on that Head I have perus'd. I found what I take to be *Evidence* of Love to all who bear the Image of **CHRIST**, and desire of the Salvation of others, prevalent in the Minds of them who have attained in some Measure Peace in Believing; and in some a considerable Degree of spiritual Joy. By what I can judge, the uncommon Symptoms with which the Trouble of some is attended; do flow from the clear and deep Discovery they receive of the Evil of Sin, and the Danger and Misery of one's being

being without Interest in the Saviour. I saw Persons Instantly seiz'd with them in a very affecting Way, and entirely relieved upon attaining the well grounded Hope of being reconcil'd to GOD thro' CHRIST. They seem'd generally afraid of a Mistake, and of taking Comfort without sufficient Reason, and disposed to weigh their Experience in the Balance of Scripture. Most of them perceived and groan'd under the Evil of Unbelief; and the more bright Views of the Sovereignty and Riches of Grace, and the Glory of Christ, any were blessed with, the more vile were they in their own Eyes, on account of Sin that had crucify'd the Saviour, *an Expression almost all of them us'd*. I could with all Freedom say more, and descend to Particulars in different Kinds, was it needful.

July 20. 1742.

THOMAS GILLESPIE.

P. 35. l. 3. from the Bottom, Read were stout-hearted.

AD V E R T I S E M E N T.

Lately Published and Sold by Kneeland and Green in Queen-street over against the Prison:

SOME Thoughts concerning the present Revival of Religion in NEW ENGLAND, and the Way in which it ought to be acknowledged and promoted: Humbly offered to the Publick, in a TREATISE on that Subject. In Five Parts;

PART I. Shewing that the Work that has of late been going on in this Land, is a glorious Work of GOD

PART II. Shewing the Obligations that all are under, to acknowledge, rejoice in and promote this Work, and the great Danger of the contrary.

PART III. Shewing in many Instances wherein the Subjects or zealous Promoters of this Work have been injuriously blamed.

PART IV. Shewing what Things are to be corrected or avoided, in promoting this Work, or in our Behaviour under it.

PART V. Shewing positively what ought to be done to promote this Work.

By JONATHAN EDWARDS, A M. Pastor of the Church of CHRIST at Northampton

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